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The Drawing Power of Divine Science

LEON GREENBAUM

IN THE twelfth chapter, thirty-second verse, of the gospel of St. John, Jesus is quoted as saying, "And I, if I be lifted up from the earth, will draw all men unto me." Here is a statement that is very simple in its context, and its meaning also is simple enough to any man who is big enough to receive it with open vision, free from prejudice or preconceived opinion. Here is a statement which provides a weather-vane for every church, showing the way the wind is blowing; and also a barometer for every religion, showing that the wind is not blowing at all, and there is a dead calm—or why all the signs point to a cyclone, moving over the face of the waters and stirring them to their depths; so that the emotions of the human soul dash mountain high against the shores of formalism and platitudes, washing away the sands of out-worn creeds and cruel dogmas.

In the same gospel, Jesus said, "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day." (John 6:44.) In these two verses, we receive an illumination revealing the drawing power of the Christian religion, and they contain within their own language the explanation for the very limited fulfillment, as yet, of its glorious possibilities.

Jesus' statement, "And I, if I be lifted up from the earth, will draw all men unto me," has been interpreted for centuries to refer to the crucifixion, resurrection and ascension, as an experience whose significance began and ended with Jesus; and the tendency has been to throw the burden of salvation upon Jesus, the personal man or personal God, as the Saviour, instead of upon Christ, the God-Nature, "the light that lighteth every man that cometh into the world," by and through which every man must be his own saviour.

The advantage of offering a lamb, a dove, or a human being (anything but one's self) as the price of salvation is very evident from the record of the ages; and, while the sacrifice may not be without moral and spiritual potency, it so operates that it provides a special dispensation from heaven for one to remain earth-bound with an easy conscience. If merely to believe in Jesus (without bearing witness to the Truth as he did) is all that the churches stand for, then one may bask to his heart's content in the idealism of Christianity, and leave its realism to a future time. Those who profit from this idealism will naturally uphold the church; while those who suffer loss (in their belief) from the absence

of realism (or applied Christianity) will organize themselves outside of the stained-glass into what looks very much like a church "with boots on."

If the crucifixion, resurrection, and ascension begin and end in Jesus, and have no significance or application in the experience of other men who are drawn (as he was) of the Father, and who exemplify the God-Nature at the risk of persecutions, dangers and life itself, why did Jesus say, "I will raise him up at the last day"? The people of that day inquired, "How sayest thou, the Son of man must be lifted up? Who is this Son of man?"

The answer which Jesus gave them is in perfect harmony with all of his other teachings in the Gospels. He said, "Walk while ye have the light, lest darkness come upon you. While ye have light, believe in the light, that ye may be the children of light." (John 12:35, 36.) So then, the Son of man, who must be lifted up, is the comprehension of light in the consciousness of men; a man is drawn of the Father, our one Source of Being, when he becomes conscious of this light within himself; and the Child, or Christ-Consciousness, is lifted up, just in the degree that men believe in the light, walk in the light, and seek to gain a larger understanding of this light "that lighteth every man that cometh into the world."

Herein is revealed the drawing power of Divine Science. Divine Science is light, and in it is no darkness at all. Divine Science is the science of Omnipresence. On the basis that the Divine Nature is All-in-All, it teaches the One God, or Source, which is Universal, without an opposite, without something supernatural in conflict with Itself; it teaches the One Man in every man, the Expression of God, on the basis that "that which is born of Spirit is Spirit," consequently there is no mortal man nor mortal body, for "without him (Spirit) was not anything made that was made"; it teaches the One Substance, on the basis that "like expresses like." This teaching reveals the unity between the invisible and the visible, so that we understand that "the worlds were framed by the Word of God." Therefore, since God is Spirit (as the Master said he was), his Creation is Spirit, manifest in Form, and the Universal Cosmos, visible and invisible, is the Lord's Body.

Divine Science, teaching the Omnipresence of Good, so interprets all things that it recognizes Good and Truth, the constructive principle and substance, not alone in God, Man, and the Universe,

but also in all religions, in all books, in all the works of man. It comes like Christ, not to condemn, but to save; not to destroy, but to fulfill; not to build itself up at the expense of other institutions or religions, but to establish the Truth throughout the land. This is the spirit of Christ that liveth, that was dead, and, behold, is alive forevermore.

OMNIPRESENCE

By NEETA MARQUIS

I ponder not the farthest reach
Of yon infinitude, the sea;
These ripples on the silver beach
Trace wonder vast enough for me.

I need not guess what meaning glows
From planets old as time may be;
Beside my door this crimson rose
Unfolds an hourly mystery.

All are the same. Their common speech
Is rooted in divinity;
The wheeling star, the shining beach,
The sea, the rose, are God to me.
—*Youth's Companion.*

FRAGMENTS

COMPILED BY JOSEPHINE PRESTON

Obedience to God is the most infallible evidence of sincere and supreme love to Him.

Do God-will as if it were thy will, and He will accomplish thy will as if it were His own.

He who is firm, obedient, to God-will, moulds the world to himself.

We must try to put our utmost energy in line with the will of God, hasten with all our might where He calls us, and turn our backs as resolutely as we can when He bids us go no farther. For His will upholds me, His love enfolds me, and I know nothing can divide us.

That is best what God sends; it was His will; it is mine.

If we look at the world and see it wicked, sick and inharmonious, we have not arrived at the blessed state of inner knowing, but if we see it Perfect, a visible expression of Intelligent Order, a world made and being made of Divine Substance, a world made for us, for you and me—for all—a world filled with opportunities, a place for us to enjoy the privilege of all opportunities and experiences, a place to exercise Truth in all conditions, then we can be certain that we have the feeling of the blessed Spirit, a something within, worthy of deep adoration.

HER IDEAL

"Out of the fierce struggle and turmoil of contending systems and powers I see a brighter spiritual era slowly emerge—an era in which there shall be no England, no Germany, no France, no America, no this people or that, but one family, the human race; one law, peace; one need, harmony; one means, labor; one taskmaster, God."—*Helen Keller.*

The Rosary of Truth

By SIGNE WICKSTROM

(Continued)

NEXT day she had to go to school, and what would the children say about the beads! But nothing else was to be done. She must wear them or she would not be playing the game.

When she entered the school room all the children looked at her and laughed; but Mary said to herself, "I don't care, I am going to sit real still and I am going to play this game. I know it will be hard at first; all games are hard in the beginning."

When school closed and she was ready to go out, a little boy came up to her grinning.

"Think you look pretty, don't you?"

Mary did not know what to say at first. "No," she answered at last, "I only wear them so that I can remember something."

It seemed as if every child in the school had to say something mean to her about the beads, but she was ashamed to tell them what they meant.

On her way home from school she cried bitterly. "How can I stand it another day?" she thought to herself. Suddenly she remembered the game and the cry-bead. She had been crying and she had promised not to cry again. She grabbed the cry-bead. "It is pretty big, I can't let it get a bit larger; this is surely the last time I am ever going to cry."

One day Mary found her mother preparing lunch for her to take to a picnic. She had always been such a naughty girl that no other children had cared to go with her, so she usually went alone. But the mother always told her that if she found any children along the way to invite them to eat lunch with her.

This afternoon she wandered about in the woods and went down by the water. She played with the squirrels and listened to the birds singing. She lay down near the brook watching the fish swim. "Oh, what a great big trout. If I could only catch him," she thought, and reached out her little hand. She did not realize how close the edge was, and, leaning over too far, she fell into the water. However, she got on her feet at last, but could not get out. She knew that she must have help, because her foot was caught. The water reached nearly to her neck, and she felt as though she wanted to scream and call for help.

"It will be of no use, no one can hear me," she thought. Yes, but would not God hear if she called? Thinking about God made her remember that her mother had taught her a prayer long ago, which she had also heard in Sunday school. She tried to remember how it began. Suddenly the first line came to her mind. "God is my help in every need." She repeated it over and over as she stood there. "I am not going to cry," she thought; "it won't help a bit."

Suddenly she heard footsteps. A boy came running down to the brook, whistling with all his might. When he saw a girl in the water he grew almost frightened. Mary could not help laughing at his dismay.

"Are you taking a bath or are you just wading?" he said.

"Neither one; I can't get out. You must help me."

The little boy got a long stick and held it out so that she could free herself.

"There," she said, "I knew you would come. I sent for you to help me. I prayed my little prayer and it worked just fine."

"How funny," said the boy. "I was shooting arrows and one of them came right down into the water, that is why I came so fast, I wanted to see it swim. At first I thought it was awfully mean of it to fall into the water, but now I am ever so glad I came to help you out."

The two children grew to feel themselves very good friends. They sat down in the warm sunshine where Mary could dry her clothes.

"You are going to have some lunch with me," she said. "I put the lunch basket on the big rock. I know mother has put something nice in it. She always does, even when I am naughty."

"Do you think she put something in for me too?" asked the boy, whose name was Johnnie.

"Certainly, she always has a surprise; a little bag of candy or something. I think my dress is almost dry now. Let's get the basket." And the two children walked over to the big rock.

"Here we are," she said; "this is the rock." But her basket was not there!

"Why, it is gone!" she cried in surprise. Her eyes began to water. She felt as though she wanted to get angry and kick and scream, but she remembered the beads and swallowed a lump in her throat.

Johnnie looked at her and said, "Aren't you going to cry? I have seen little girls cry awfully when anything happened." Mary said nothing at first; she was thinking of how she too used to do the same thing.

"I am not going to cry. I know that someone has found it and is very happy. It may have been some children who have not had anything to eat for a long time. We can get something else if we get hungry. I can speak my little prayer again. There is something in my prayer about hunger. 'God does my every hunger feed.' I remember mother read a story from a book about some people going through the desert where there are no trees nor grass nor anything but sand, and they asked God to give them food, so every morning they found little white cakes on the ground. They called them 'manna.'"

"Were they like the cookies mother makes?" said Johnnie, very much interested.

"Yes, I believe they were, and some days they were afraid there would not be enough for the next day, so they gathered extra basketfuls, but these always spoiled. They had to get fresh ones every morning."

Both the children had their eyes on the ground thinking of the wonderful story.

"What is this?" said Johnnie, and picked up something from the ground. "Why, it's nuts, and lots of them; the ground is covered."

"Don't you see?" said Mary. "God sent us something to eat just as I told you." And they filled their pockets full, and Johnnie found a nice round stone and cracked a lot of them and they both ate.

"Isn't God good to give us these nuts?" said Mary. "God didn't give them to us," said Johnnie; "we

found them on the ground."

"I know, but if we had not prayed we should not have seen them, although they were right under our feet and we were stepping on them," Mary replied.

When they were all through eating she thanked God that he had answered her prayers and helped her out of the water and given her such a good friend.

Now she must tell Johnnie about the beads. "Let us walk down this little path." They walked hand in hand into the woods. She sat down to show Johnnie the beads, taking them one by one into her hand and explaining the meaning of each.

"This great big one is the cry-bead. Oh," she exclaimed, "it has a streak of gold in it!" and she wondered what had caused it. After thinking for a moment she remembered how she did not scream nor kick when the basket was lost but had blessed it and wished someone to be made happy with it.

"Every one of these beads will be like the gold one if I am good and true like gold itself." They got so much interested in their beads that they forgot where they were going. Johnnie discovered that they had lost the way altogether and he began to cry. But Mary was determined to play the game this time. When she saw the big tears in Johnnie's eyes she begged him not to cry any more.

"We will find the way," she said, and repeated the following line of her prayer: "God walks beside me, guides my way, through every moment of this day." They both sat with their heads bent and their eyes closed, repeating the prayer over and over again.

Mary opened her eyes at last with a cry of joy. "Oh, I see the big rock away in the distance, and the road is right by it. I know the way now." And they began to walk toward the big rock, both very happy. "I am going to always remember my prayers now, and God will help me to play my game."

"What game?" said Johnnie.

"Oh," said Mary, "I'll tell you some time; we will play it together, you and I. God will show me how to play it right. 'I now am wise, I now am true, patient, kind and loving too.' God will give me wisdom, so that I shall make no mistakes. He will make me patient and kind. I can use every word of my prayer in my game."

When they reached the gate of Mary's home, Johnnie called back to her to be sure and come next Saturday.

(To be continued.)

"Fearest sometimes that thy Father hath forgot,
When the clouds around thee gather?"

Doubt him not.

Always hath the daylight broken,
Always hath he comfort spoken,
Better hath he been for years
Than thy fears."

The Universe is a great Organism controlled by a dynamism of the psychical order.

Mind gleams through its every atom.

There is Mind in everything; not only in human and animal life, but in plants, in minerals, in space.

—Camille Flammarion.

Bands of Love. Elijah and Elisha (I. II. KINGS.)

AGNES M. LAWSON

(Continued)

ELIJAH chooses his successor, Elisha; and touching indeed is the story of Elisha as he walks with Elijah to his transition. Elijah said to him, "Tarry here, I pray thee; for the Lord hath sent me as far as Bethel [house of God]. And Elisha answered, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel. And the sons of the prophets that were at Bethel came forth to Elisha and said to him, Knowest thou that the Lord will take away thy master from thy head today? And he said, Yea, I know it; hold ye your peace. And Elijah said to him, Elisha, tarry here, I pray thee, for the Lord hath sent me to Jericho [a fragrant place]. And he said, As the Lord liveth and as thy soul liveth, I will not leave thee. So they came to Jericho. And the sons of the prophets that were at Jericho came near to Elisha, and said to him, Knowest thou that the Lord will take away thy master from thy head today? And he answered, Yea, I know it; hold ye your peace. And Elijah said to him, Tarry here, I pray thee, for the Lord hath sent me to Jordan [descender]. And he said, As the Lord liveth and as thy soul liveth, I will not leave thee. And they came and stood at Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And it came to pass when they were gone over, that Elijah said to Elisha, Ask what I shall do for thee, before I be taken from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on and talked, that behold there appeared a chariot of fire, and horses of fire, which parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariots of Israel and the horsemen thereof."

Elisha receives his gift not because Elijah gave it to him but because he could see Elijah's ascension. What we perceive we understand and can reproduce. Only this can be a real possession to anyone. The story of Elijah and Elisha may be regarded as mythological by the merely intellectual student of the Bible; but, the letter killeth, the spirit alone giveth life; and to read this history believingly is to walk free on the high lands of spiritual Reality. It is those glimpses into the Real that makes this Book separate from all others; the greatest possession of civilized man.

A blind man may deny the brilliant colors of the sunset which we painstakingly describe to him; but that does not prove to the one who sees that the colors are not there; it proves but one thing, the blind man cannot see them. The materialist may call "this world" real, but that does not prove it to be so; it only proves that "this world's" horizon is

the limit of his vision. Elijah did not go into another world, for there is no other world. There is only one World, the one in the Mind of the Creator. Elijah is "here" in the only world there is, the spiritual Kingdom; mortal man lives nowhere but in sense beliefs and limitation; in the pictures which his own imagination makes. When Elijah lost his mortal concept of body and received his spiritual concept of body, those still in mortal concept were not able to see him.

The body of man is to him material if his belief of it be material, spiritual if his belief of it be spiritual. "The flesh profiteth nothing," it is but a picture in the thought of man; and if man ever dies, that is, if he ever "leaves the body," he has not yet received the truth in its entirety. The perception of the truth of the body, not passively but actively, must necessarily mean its transition from mortal sight. Man can never see beyond his own concepts; his range of vision is always confined within them. Faith is an active power, which dematerializes the material concept and transmutes it into the spiritual. It is the leaven which changes the composition of thought entirely, making of it another substance than it was before.

Elisha walks the way of his master; neither is he a citizen of this three dimensional world, he lives in freedom above its confines. He too can part the waters, make the iron swim, raise the dead. The army of the Syrian King sent to capture him he can regard with fearlessness: "More are they that be with us than they that be against us." And the shining hosts invisible to mortal sense are clearly visible to him and fill the mountains about him.

He who believes "this world" to be real has not had Cosmic Vision; and is not in a world at all, he is in his sense beliefs of a world. He who will receive the testimony of those who do see and pray with Bartemeus, "Lord that I may receive my sight," will receive it. The believing heart will receive the seeing eye, and the hearing ear that receives into consciousness the world eternally existent in divine Mind, without variableness or shadow of turning.

Cosmic Vision sees the Real; it looks through the material as with the X-rays we look through seemingly solid walls. To spiritual vision there is nothing solid in the material world; but behind everything visible is the substance of Spirit, the Real, of which mortal sight sees but its semblance, its concept of it.

Out on the mountain of Horeb with Elijah; or in the forests of Dothan with Elisha; in my home or your home, be it Calcutta, London, Denver or Seattle, the shining ones are encamped about us; and if we do not see them we are accursed, and walk into the pit of mortality; if we do see them we walk free on the King's Highway of spiritual Reality, and material conditions are entirely subject to us.

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NONA L. BROOKS, Editor

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IN GOD WE TRUST

THAT SOMETHING

IN OUR highest moments each of us feels that there are possibilities within that have not yet been attained. When we have put forth our best effort in any line we know that it is not the best that could be done in that particular field. Our sweetest song has not yet been sung; the best picture still waits within to be painted. There is in each a goodness not yet manifested; a larger love that we must give, a greater and fuller and more blessed life that we must live.

In every soul there is the great Ideal seeking for expression. It matters little by what name we designate that Something that longs to bring us into perfection. It has been called the Inner Urge, Inherent Energy, Universal Spirit, Creative Force, Infinite Mind, or simply God. We recognize the fact that it is this fine, powerful, spiritual element that is back of all individual progress, and as the individual has gone forward, he has inspired his fellows to a larger and better response to that Inner Urge and it is easy to trace its outworkings in the race, carrying on the process of enlightenment. We see that it always has been and is now bearing man onward and upward to his highest and best attainments, toward better conditions and a realization of peace and joy. That which man is to become and achieve individually and in the race is attained through the response to this impelling Power.

It is this Inner Urge that has always and everywhere thrown off the yoke of bondage and brought man out of conditions of servitude into his inherent freedom. It is this that is giving man the mastery over hard labor, that makes his work easy by his increasing knowledge of ever-present laws. It has made world communication possible, and world distances shorter. It is bringing man to his dominion over all things, and to his ability to master adverse conditions everywhere. It is awakening him to the reality of the unseen spiritual forces. Since the beginning of the world-war there has come world-wide recognition of the rule of Right Principle or Truth and that in it is the solution of all the world problems. The discernment of spiritual man leads on to a new and fine appreciation of the God-like qualities in Man—in all men, in all nations and races. This spiritual discernment is the basis of the brotherhood of man. Maeterlinck says, "In order to love my brother I have only to consider what he *really* is." And having this new appreciation of our brother, we are growing into a larger comprehension of "Our Father."

More and more shall we come to know the Unity of all things. There will come the desire to be shar-

ers and not hoarders of good. The time is coming when it will not be popular to amass wealth for one's self or one's family, but "he shall be greatest who is servant of all." To serve the whole by giving one's best in everything will be the joy of each one. The Ideal is fast coming to be known as the Real and the dream of Isaiah is coming true, "The knowledge of the Lord shall cover the earth as the waters cover the sea." MAUDE R. LORIMER.

Mr. Krauss of the New Orleans Truth Center visited the College of Divine Science recently. He is a member of a large business firm and it is his intention to redeem business in his own place and teach the true Principle to others as he has opportunity to do so. He gave us the following:

APPLYING CHRIST'S PRINCIPLES TO BUSINESS BY MARCEL KRAUSS

There were seemingly various inharmonies, over a number of years, in the administration of the business of which I am a member. Upon recently coming into the Truth, I placed this in God's Hands, knowing He had solved it for me. "God comes unbidden," and in a few days this plan came into my mind:

Consider everyone your customer.

I am now in the midst of applying this.

Our Customers have been divided into three units: (a) our employees, (b) those from whom we buy, (c) those to whom we sell.

(a) *Our Employees.* As the Good Will of each must be definitely sought for, we applied this plan with our employees by reorganizing our company and setting aside 50 per cent of our Common Stock for distribution among them.

(b) *Those from whom we buy.* Regarding the second unit, they were satisfied in most instances to be paid part cash, balance after shipment had arrived at destination.

However, we decided to pay them cash in full, trusting them to protect us on any discrepancies that might arise; and after several months' operation of this plan we have yet to be shown a lack of co-operation on their part.

Naturally they are more anxious than ever to do business with us.

(c) *Those to whom we sell.* As to the third unit, we are seeking their co-operation through furnishing them material as represented, both as to quality and at the time agreed, and in case of complaint to adjust with the definite object that the result must be their Good Will.

Of course we show confidence in their statements. The result from all of the above is readily apparent.

It will be seen that this plan is based on *Trusting the Other Fellow First*. God is the Father of us all, so why can we not trust our Brothers and Sisters?

Thus we are putting into practice the Only Law that exists in God's Universe, which is Love, Harmony, Unity or Co-operation.

It is the mind that we put into our lives which makes them, and those who use their minds in this definite, constructive way, are, in the language of the Bible, Dreamers of dreams.—Agnes M. Lawson.

Primary Training Lessons in Divine Science

JUNE B. BENEDICT

LESSON VII

Topic: "The Use of This Knowledge in Emergencies."

"He that is faithful in that which is least is faithful also in much."

Analysis:

Basis—Omni-Presence of God is a Constant Living, Thinking Protective Power that brings us into Being, that never deserts us, that solves our problems according to the Law of Love.

Statements:

It is the individual who must put himself constantly in tune with Infinite Life. The Infinite is always in tune with him. The Universal contains the Individual. The Individual expresses the Eternal, re-presents the Perfect, is heir of God, "joint heir with Christ," "Who being in the form of God thought it no robbery to be equal with God."

"In the beginning," says St. John, "was the Word." In other language God has always been the Speaker, the Self-Utterer, the Revealer, and every creative act is the self-clothing of His Word in Matter. Similarly where He made man in His own image, the gift that issues only from God and is a part of Himself, His Word, becomes the central life in every man born into the world, and the birth of a man is the Incarnation of the Word. Our poor warped, impoverished faculties may seem to contradict it, but deep in the center of the being of every man slumbers a God Nature, to be awakened, a germ of God in Self-utterance.—*Wilberforce*.

If we accept this idea from the theological basis isn't it even stronger on the spiritual side? If the essence of the God-Life belongs to each one, if Jesus was merely the perfected, the conscious Son of God, what is our life work? To perfect our consciousness, our realization, according to his teaching. Begin on the Mind of Health; think the thoughts of health, not spasmodically, but always. "When the Law is understood and obeyed, failure is no more possible than is a mistake in mathematics possible if one understands and follows its law."—*Mrs. James*, p. 286.

Questions for Development of Theme:

I. (a) In what other matter or manner can this Idea be carried out? (Use prosperity, use intellectual grasp, use success in any undertaking, and carry it to the same conclusion.) Pp. 111-115. What is the first law of success? (Filling one's thoughts with the True, to expell the false.)

(b) What is the second law of success? Constant use of this process. Mold every new opinion into a consciousness based on Truth. Do not be discouraged with a stubborn hold on the old. It will be just as tenacious with the new when it once acquires its understanding. Try again if you seem to have failure, but be sure of your premise. Study even when you fail to manifest it outwardly. *Know it is manifest in the unseen.*

Persistence is a long step forward. Do not treat another until you are sure of your understanding.

Control your thoughts. Be generous to others. Do not place undue importance on bodily healing. The healing of the Mind must precede it as the seed, the developed ear of corn.

(c) What is the third law of success? Live as though the thing you are working for has already come to pass. "Father, I thank thee that thou has heard me." Have faith where it is uttered as Jesus uttered it. When the sign of perfected work invisible to other eyes it was plainly understood by him to be manifest in the Unseen. Pp. 118-122.

Study and practice consistently but do not treat for trivialities. Calm certainty effects what desperate, fearful prayer cannot touch.

What is the proper preparation for Treatment? Pp. 284, 293, 300, 303.

Advanced Work:

Read Summary of Teaching on p. 171 and write a paper on "What Divine Science Has for Me."

Outline:

- Why do I need the understanding of Divine Science?
- Why did I begin the study of it?
- What does it have that answers these needs?
- How can I put these principles into practice?
- What is the hardest point for me to understand?
- How can I find its solution?

THE CHRIST REVEALED

God's goodness is revealed
In the silence of the night;
In the glory of the light;
In the simpleness of might;
In the daily duty done;
In the vision sought and won—
Oh, there's glory and there's goodness everywhere.
In the storm and in the calm in the air;
In the common lot of man, which we share;
In the inner and without,
Everywhere, around, about,
For it cannot be concealed,
For it always is revealed
To the seeing eye and listening ear—
God's goodness is both far and near!
God's goodness is forever here!
God's goodness is forever here!

HEARING AND DOING

An old lady, going home from church, was met by a friend who inquired, "Why, is the sermon done already?" The old lady replied, "No, it has only been preached. We are going home now to do it." Well would it be if every hearer of the preaching of the gospel hastened to do what he heard.—*Bingham. Teacher's Monthly.*

The truth-seeker is the only God-seeker.—*Minot J. Savage.*

SIGNS THAT FOLLOW

FOR some time I have wanted a pair of nice dress shoes, and although my salary is good, on account of all my war pledges I have to use wisdom in my spending. My mother gave a dinner party the other evening and among the guests was an uncle of mine. After dinner my girl friend played several selections on the piano and I was asked to sing. After I had sung about six songs my uncle called me out into the dining room and asked me what I paid for my lessons, and I told him. Then he said, "Well, I think you do splendidly and I have enjoyed hearing you and I want to help you out." He reached down into his pocket and drew out a ten-dollar bill and insisted on my taking it. I told him if I had pleased him that was enough, but he would not hear of it, so my need was met and I purchased my shoes last Saturday.

It only proved to me once again that God is Abundance and this Abundance is always present and there are many, many channels through which we may receive God's Abundance, if we only open them. Man makes a mistake when he thinks and believes that his supply is from a certain source or depends upon a certain individual, but when he realizes that he is absolutely one with his Source and he has received every good gift and has only to open his eyes, he will know that he is an heir of God, a joint heir with Christ.

It is necessary to apply the Truth and see the Reality of things, otherwise we might be tempted to judge from appearances and see the unreal too much. We should not wait until we are in some hard predicament before we call upon the Truth, but we should apply it in the little things that happen every day of our lives, for the little things are the things which count, and if we are true and steadfast in the little things and practice the Omnipresence every day, then when some big task comes we shall not fall short of the mark, but be able to meet it with power.

Then, too, if we have little things to do and our visions are to do big wonderful things, we should not slight the little things and think them of no consequence, but perform the lesser tasks with a joy and look on them as opportunities or stepping-stones which will carry us into a bigger, broader and better field of activity.

D. M. H.

* * *

A short time ago I was taken suddenly with what seemed to be a very severe cold. I went at once to a practitioner who lived near me, and in a very short time all the symptoms had left me and I was perfectly free. All traces of the inharmony had gone. Such wonderful results from speaking the Truth!

RECONSTRUCT

(CARVETH)

When we come to the end of a busy day
And look back over the hours,
We think of the thorns that beset the way—
Why not remember the flowers?

When we come to the end of a busy week,
We think of each gloomy day—
'Twould be just as easy to pause and speak
Of the sun that cheered the way.

When we come to the end of a busy year
And the months pass in review,
We harp on the trouble, the doubt, the fear—
Why not of the glad and true?

When we come to the end of a busy life,
When the fleeting years have fled,
We'll picture the struggle, the storm, the strife,
Instead of the joys ahead.

Let's change the habit and move along,
Forgetting the gloom and strife,
And finish the days and years with song
Continued in yonder life.

—Pacific Woodman.

If tempted to feel sad or lonesome, say: "In His presence is fulness of joy."

If tempted to fear for a loved one, say: "The promise is to you and to your children and to them that are afar off."

If tempted to be troubled or anxious, say: "Underneath are the everlasting arms," the Perfect mind of God controls and guides each person with whom I come in contact. "In Him I am complete," and then add the Spirit quickeneth me in all my undertakings.

"I will be with you, yea, I will guide you, yea, I will keep you."
A FRIEND.

God will speak to you through your own mysterious life; He will show you His wisdom and goodness, not in the heaven above you, but in the soul within you.

Truth is too eager to wait for any one soul to appropriate it perfectly before it presses on through it to other souls.—Phillips Brooks.

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